

One of the surest indications of the decay of true Christian godliness, is the greatly increased number of religious sects or denominations in the land.

I was told that in Chicago alone, there were over forty religious sects or denominations, and among these are the Spiritualists, that seem, just now, to be making more converts, in proportion to their numbers, than any other.

I had learned under the impression that the Spiritualists repudiated the Bible, at least, the plan of salvation, as taught by Christ and the apostles, and whether I was correct in this or not, I met in Chicago a man who claimed to be the rule and guide of their faith.

They claim that God is the first Great Spirit, Omnipotent, Omniscient and Omnipresent; that those inspired men (as we call them) of the Bible were mediums through whom this first Great Spirit spoke and acted; that Christ was human, because born of a woman; that He was God, because completely actuated in all things, wholly and totally, by the Spirit of God, and that, in that sense, he was the Son of God, and the first and only perfect man.

They quote numerous passages of Scripture to support this doctrine, among them, the familiar passage, "God was Spirit and they that worship Him must worship Him in spirit and in truth," and that it is possible for an individual man to be so filled or filled with the Spirit of God as to be able to perform miracles, to foretell the future, etc., as did the prophets and Christ and the apostles. They claim that miracles are now being wrought among them, as healing the sick, giving sight to the blind, etc.

One of the most interesting of the Chicago papers of the "Chicago" offering their services to the afflicted. But, without the Sabbath, it is not a healing, but a money-making without principle, and always for selfish ends.

I have many times been called upon to rebuke the experience and conversion in Spiritualism, and of the leading mediums of a Spiritualist church in Chicago, as related to me by their selves.

One, a Methodist preacher, said to me that about fifteen years ago, upon recovering from an attack of measles, his eyes became dark and dim, and daily grew worse in spite of the treatment of the most skillful physicians, until he became almost utterly blind; that for three months he was shut up in a dark room until the doctors gave over the case, and told him he must lose his sight entirely.

One day his brother read him a notice in a newspaper of some wonderful cures of a Spiritualist "medium," in the northern part of Indiana. As a last resort, he determined to go and see her. He, by much importuning, prevailed on a member of his church to go with him to see her.

They reached the place about a'clock in the evening, and at once made known the object of their visit. The woman examined him a little, and told him that he had had the measles; told him where he caught it; that it had settled on the optic nerves; that one of his eyes was too far gone to save, but thought she could restore the other. She took off his coat, bared his collar, told him to close his eyes and not open them till she directed. She then passed her hand over his eyes and about his face for the space of five minutes, and directed him to open his eyes. He did so, and, lo! the light! the light! It was so brilliant and dazzling that it was painful. Said he, "I leaped for joy—I cried: I went to the door and looked out—I was told to believe that I did see, but it was true, and I have continued till this good hour to see out of one eye, the other is still blind. [It was the same of the Spirit, who could not see the light, but restored? Christ healed the blind, falsehood heads down somewhere.—Ed.] From that day to this I have been a Spiritualist. What else could I be?" said he.

The other one said he had been a Baptist all his life—he was an elderly man—and about six years ago his wife died. He carried her body to Massachusetts and buried it in the old family burial-ground, and went on up to Boston. It was desolate, desolate and heart-broken. Seeing an advertisement of a Spiritualist, he concluded to attend a seance as a diversion to relieve his mind.

As he stepped into the chamber where the medium was seated, he

recognized spoke out distinctly, "How are you, my dear Albert?" It was the voice of his dead wife speaking through the medium.

She told him all about her death, her sensations, her present home in the Spirit Land, and about the affairs at home, etc., etc., and from that dated his conversion to Spiritualism, and that he was now perfectly happy in the enjoyment of the true faith, and in spiritual communion with God, and with deceased friends and relatives.

Both of these gentlemen are elderly men, and prominent members of the Spiritual church, and they both daily consult the spirits upon all business matters.

At their instance I attended their church, one Sabbath, to hear Mrs. Richmond, their most distinguished medium, lecture. Their church edifice was large and commodious, well furnished with pulpits and large organs, as in other churches, but no choir, only an organist.

The organist was expected to do the singing. They use the same hymns, pretty much, as other churches, the popular hymns of the day. The house was pretty well filled with a congregation that would compare in dress and appearance with any other parlors in the city.

Punctually at the hour, Mrs. Richmond, accompanied by one of the elders or stewards, came from the vestry upon the stage.

The elder gave out a hymn, and the congregation arose and sang, led by the organ. Mrs. Richmond then arose, and in the most graceful and reverent attitude, with outstretched arms and closed eyes, sang up the most beautiful, elegant, classic and eloquent invocations to God the Great Spirit that I ever heard.

Then, after another hymn, it was announced that she would speak on "The subject of the audience would select." Thereupon some half dozen subjects were put up. They were read one by one, and taken up by Mrs. Richmond and discussed seriously. The first subject was "The subject of the audience would select." They were read one by one, and taken up by Mrs. Richmond and discussed seriously.

Thinking the fact that it was all done in the name of religion, she would not have been so much interested in the subject. She discussed each subject intelligently. Her logic was good, her reasoning far-reaching, and her conclusions upon the whole, exceedingly fascinating. There could have been no previous preparation for the subjects were proposed by the audience, and to cap the climax, it was announced that, after singing the last hymn, she would deliver an "original poem upon any subject selected by the audience."

By a majority vote, taken by show of hands, "The Eternal Pities of Time" was chosen. She arose promptly, her face perfectly lit, without a moment's hesitation she began a most beautiful strain, and treated her audience to a poem which, in its metrical beauty and rhythm, would have done credit to one of the old bards.

I was told that she was comparatively uneducated, and that she spoke in a stammer. One thing certain, the stammering of the highest degree of learning and genius sparkled through the whole lecture; and, although I went there feeling a little ashamed, I went away feeling that I had at least been agreeably entertained.

I was told that thousands of people, members of the different churches, consult, privately, these mediums, and constantly, and that they were as constantly having accessions.

But I have exceeded the usual length of these articles. I will conclude my observations on Spiritualism in my next.

C. G.

Faith Necessary.

BY T. J. BAILEY.

"For there is no difference."—Rom. 3:22.

God's law requires perfect holiness.

"The heaven and earth pass, but one law shall in no wise pass from the law till all be fulfilled."—Matt. 5:18.

"God cannot look upon sin with the least degree of allowance."—Heaven is such a pure and holy place that nothing stained with sin can ever enter its golden portals into the pearly palace of God. So beautifully says the poet:

"In Heaven, alone, no sin is found, And there's no weeping there."

No person having the least vestige of sin slain found in his garment can enter the city of the New Jerusalem, and walk its streets made radiant with God's eternal love, nor he who, by the still waters of the crystal lake, has his pleasure.

If no one can enter Heaven in his sins, let us inquire, who are in their sins? He only a sinner who is guilty of some glaring breach of the laws of the country? Men call a man who is a lawbreaker a sinner, but when the eyes of infidelity look down from heaven, God's lofty habitation, to earth, His footstool, we hear these words from God: "There is none that doeth good, no, not one."

It is not necessary that our crimes be outrageous to constitute us sinners; for God, unlike men, looks at the heart, and not at the actions of men, and says, "though you have not violated the laws of the land, yet you have been thinking of foolish things, and the thoughts of foolishness is sin." And, as though this might not be sufficient, in one sweeping expression, he declares that "All have sinned and come short of the glory of God." (Rom. 3:23) Now, since no sin can enter Heaven, and since all have sinned, the conclusion follows naturally, that none can enter Heaven. But while man is in this hopeless condition, it pleased God to devise a plan of salvation, and in the fullness of time to open up a new and living way, even Jesus, through whom we can all have free access to a throne of God's rich grace. Jew and Greek, bond and free, male and female, are placed on the same platform; for the Scriptures have concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." (Gal. 3:22) Furthermore, this last sentence teaches that, notwithstanding that unto the Jews were committed the oracles of God, yet salvation now is accessible to all, faith being the requisite. "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." (Gal. 3:24, 25) When a knowledge of the law was brought to Christ, "He is the end of the law for righteousness to every one that believeth." (Rom. 10:4) He that believeth in the Christ, whether Jew or Gentile, can be made whole by the cleansing power of his blood.

The essence of this is true. "He that believeth not is condemned already." (John 3:18) Let us not be deceived by the various forms in which sin manifests itself. All classes of persons are willing to concede, no doubt, that there are forms of sin which ought to be punished; but some are so ready to think of some persons, whom they regard as being very excellent moralists, as being fit subjects for Heaven. The truth is, nothing earthly is pure enough for Heaven, it matters not how good you think it to be. With the new birth, which comes with believing in Christ, none is prepared for heavenly felicity. "Except a man be born again, he cannot see the kingdom of God." (John 3:3) Without this preparation, we should all be lost; for there is no difference.

All readily grant that he who has stained his garments with the perpetration of dark deeds of homicide, should be banished from God's presence; for, if he has committed murder, he should suffer as a violator of the sixth commandment. And he who, by stealthy steps at midnight's silent hour, would take the property of another and appropriate it to his own use rests under condemnation as a violator of the eighth order in the decalogue; for both have sinned, and must be punished, for there is no difference.

Let us notice what men call a mild or class of sinners. Human nature is so depraved that we regard a man as being a very respectable gentleman, and sometimes even a Christian, while he is almost daily laying some fraudulent scheme by which to outwit his fellows. How does God regard such a man? Hear His words: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth." (James 5:4) Again, the man who takes his drum—call things by their names, the drunkard—is too frequently thought to be in no danger of incurring the hot displeasure of Jehovah. Oh, how wicked the heart of man to justify that loathsome one, who exudes from every pore the effluvia of alcoholic poison, and whose every breath is flavored with its pearly odor. The voice of High Heaven cries, "come out of these diabolical sinks of the charnel-house of sin, and maintain that most striking characteristic which distinguishes man from the brute creation—reason." Men will admit that the murderer and thief will be lost; but it is with great reluctance that they will grant that the defrauder and drunkard must share the same fate. This is what men think; but God looks at things differently, and declares, regarding their salvation, without faith, all are lost; for there is no difference.

Because of some good qualities found in the moralist and in the sinner (I) swearer, men try to imagine some better place for them than they are lost; for there is no difference.

Now, in a modest way, let me men-

but when the eyes of infidelity look down from heaven, God's lofty habitation, to earth, His footstool, we hear these words from God: "There is none that doeth good, no, not one."

It is not necessary that our crimes be outrageous to constitute us sinners; for God, unlike men, looks at the heart, and not at the actions of men, and says, "though you have not violated the laws of the land, yet you have been thinking of foolish things, and the thoughts of foolishness is sin." And, as though this might not be sufficient, in one sweeping expression, he declares that "All have sinned and come short of the glory of God." (Rom. 3:23) Now, since no sin can enter Heaven, and since all have sinned, the conclusion follows naturally, that none can enter Heaven.

But while man is in this hopeless condition, it pleased God to devise a plan of salvation, and in the fullness of time to open up a new and living way, even Jesus, through whom we can all have free access to a throne of God's rich grace. Jew and Greek, bond and free, male and female, are placed on the same platform; for the Scriptures have concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." (Gal. 3:22) Furthermore, this last sentence teaches that, notwithstanding that unto the Jews were committed the oracles of God, yet salvation now is accessible to all, faith being the requisite.

"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." (Gal. 3:24, 25) When a knowledge of the law was brought to Christ, "He is the end of the law for righteousness to every one that believeth." (Rom. 10:4) He that believeth in the Christ, whether Jew or Gentile, can be made whole by the cleansing power of his blood.

The essence of this is true. "He that believeth not is condemned already." (John 3:18) Let us not be deceived by the various forms in which sin manifests itself. All classes of persons are willing to concede, no doubt, that there are forms of sin which ought to be punished; but some are so ready to think of some persons, whom they regard as being very excellent moralists, as being fit subjects for Heaven. The truth is, nothing earthly is pure enough for Heaven, it matters not how good you think it to be. With the new birth, which comes with believing in Christ, none is prepared for heavenly felicity. "Except a man be born again, he cannot see the kingdom of God." (John 3:3) Without this preparation, we should all be lost; for there is no difference.

All readily grant that he who has stained his garments with the perpetration of dark deeds of homicide, should be banished from God's presence; for, if he has committed murder, he should suffer as a violator of the sixth commandment. And he who, by stealthy steps at midnight's silent hour, would take the property of another and appropriate it to his own use rests under condemnation as a violator of the eighth order in the decalogue; for both have sinned, and must be punished, for there is no difference.

Let us notice what men call a mild or class of sinners. Human nature is so depraved that we regard a man as being a very respectable gentleman, and sometimes even a Christian, while he is almost daily laying some fraudulent scheme by which to outwit his fellows. How does God regard such a man? Hear His words: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth." (James 5:4) Again, the man who takes his drum—call things by their names, the drunkard—is too frequently thought to be in no danger of incurring the hot displeasure of Jehovah. Oh, how wicked the heart of man to justify that loathsome one, who exudes from every pore the effluvia of alcoholic poison, and whose every breath is flavored with its pearly odor. The voice of High Heaven cries, "come out of these diabolical sinks of the charnel-house of sin, and maintain that most striking characteristic which distinguishes man from the brute creation—reason." Men will admit that the murderer and thief will be lost; but it is with great reluctance that they will grant that the defrauder and drunkard must share the same fate. This is what men think; but God looks at things differently, and declares, regarding their salvation, without faith, all are lost; for there is no difference.

Because of some good qualities found in the moralist and in the sinner (I) swearer, men try to imagine some better place for them than they are lost; for there is no difference.

Now, in a modest way, let me men-

tion one of the most beautiful, gentle and lovable characters in all the realm of objects which man looks upon with delight. He pictures her in his imagination as a type of truest purity. This character is of the fairest sex, just entering sweet womanhood, in all its amiability and loveliness. Her approach is animating, her touch, soft as the gentle zephyr that floats among the tender boughs on a pleasant summer's eve; her voice, sweeter than the siren's gentle strains; her disposition, mild and lovable; in short, she may be everything desirable as a daughter, sister, wife and neighbor; and yet, she has failed to believe on the Lord Jesus, she must be consigned to the dark domain of despair, and take to herself as associates, those stigmatized with all the atrocious crimes of drunkenness, blasphemy, lying, theft, adultery and homicide. Our feelings revolt at such an idea; but as pure as this modest and reserved maiden is, she does not stand among those who have washed their robes, and made them white in the blood of the Lamb—she cannot walk the golden streets of the celestial city, where there is no night, no sorrow, no pain, no death; nor can she join in the sweet music of the heavenly host, nor her place of abode will have no light but the livid flames of God's avenging wrath; and there will be no music in that lone land of despair, except the cry, lost! lost! mingled with the doleful weeping and wailing of ruined souls. How heart-rending the thought that this fair one must be confined in the prison house of Satan to spend an eternity with those characters whom she regards with perfect contempt in this life; but if she fails to believe in Christ, such will be her doom; for there is no difference.

Early, I want to impress the thought that those who make no pretensions to Christianity are not the only ones in danger of being lost. I fear, I know, that every one whose name is registered in the churchbook is not "written in the Lamb's book of life." Many there are who attach more importance to the act of becoming a church member than they do to a trusting faith in the Savior. They love their church more than they do Christ, and consequently make their church their Savior. Such persons are not wanting in denominational prejudice; they have, as a general rule, more of this than of zeal for God's work. Joining the church is not the first thing demanded at the sinner's hand; and though persons may join the church in childhood, and live to the ripe old age of three score and ten, having maintained the character of true moralists, and having paid their tithes to the pastor, and to benevolent enterprises; yet, if they have not faith in the Lord Jesus and love to God, "they are become as sounding brass or tinkling cymbal," they must be lost; for there is no difference.

With your permission, I will briefly review the answer of St. Clair Lawrence to "Quid Nunc." Query No. 1. (As to his answer to the second query, as far as the writer has gone, I fully agree with him.) I answered the query soon after it was published, and said there was no Scripture authority for granting a license to preach, and the proceeding was only based upon a "far-fetched inference." I see nothing in the answer of St. Clair Lawrence that changes that opinion. The writer says the Scriptures authority for it is found in more than one place in the New Testament, and as he does not cite but two instances (supposed), the case of Paul and Timothy, I will only investigate this particular authority (?).

He says, in speaking of the case of Paul, after referring to the ninth chapter of Acts: "Here is an account, not only of the conviction and conversion of Saul of Tarsus, but of his being licensed to preach"; but fortunately for the ninth chapter of Acts, adds, "as I think"; consequently, his proof amounts to inference, and far-fetched at that, as we will presently see.

The writer quotes as follows: "There was Saul certain days with the disciples." \* \* \* \* \* and straightway he preached Christ in the synagogues." Yes, Saul was a preacher from his conversion. Yes, he was a chosen vessel to bear the glad tidings of salvation to the Gentiles before his conversion, and was not ordained for a considerable length of time after his conversion. Should we say that during time he was a licentiate, because he was not ordained? Nay, verily, Paul preached upon his own responsibility, without leave or license from any source, save Heaven. He was not a licentiate, in any sense of the word, and did not claim to be. This I prove by Paul himself, Galatians, first chapter, 1, 15, 16 and 17th verses. The inspired writer says in the first verse: "Paul, an apostle, (not by men, neither by men, but by Jesus Christ, and God the Father, who raised him from the dead." In the other verses referred to, he says: "But when it pleased God, \* \* \* to reveal His Son in me, that I might preach Him among the heathen, unadvisedly I conferred not with flesh and blood." \* \* \* (Gal. 1:11, 12). Neither went I up to Jerusalem to confer with the apostles before me, etc. He did not so much as confer with his brethren, much less ask a license to preach.

We have found that Paul was not a licentiate; and, the church had nothing to do with his authority to preach; and that he claimed only to have authority from "God the Father" and "not flesh and blood"; a matter of course, when the mistake is discovered, a change becomes necessary.

1. It doubtless frequently happens that, "the right man" fails to get to the "right place"; the opinion of the Editor and his correspondents to the contrary notwithstanding, and, as a matter of course, when the mistake is discovered, a change becomes necessary.

2. The supply of sermons is sometimes limited, and from various causes, the pastor fails to increase his stock in hand, often from lack of means or opportunity; sometimes, I fear, from other causes, not so easily excused; and when he preaches out, as a matter of course, a move becomes necessary.

3. God, sometimes in providential ways, brings about a removal. 4. The Devil, doubtless, is often at the bottom of these changes. He sees the preacher is doing much good and stir up some angry members to get him out of the way.

5. Finally, sometimes, some people stir up the Devil under a get-a-change. The pastor, unfortunately, in some unlucky moment, has to denounce upon their backs, or cracked their heads, and they resolve never to rest, nor let anybody else rest, until he is gotten rid of.

6. Last, but not least, is the lack of proper support. The poor, half-starved preacher changes his field in the hope of being better supported, but too often to meet with a fresh disappointed tenant.

R. G. HOWLAND.

Is the Passage of the Jordan into Canaan a Type of the Christian's Death, and the Soul's Entrance into Heaven?

An opinion has obtained, and, so far as I know, is now universally accepted among Christians, that the passage of the Jordan by the Israelites under their leader, Joshua, and their entrance upon the possession of Canaan, is a type of the Christian's passage through death, and the entrance of the soul upon the Heavenly inheritance. Dr. Scott says in his notes upon the passage of the Jordan by the Israel Joshua, 3:16-17:—"This passage of Israel over Jordan into the promised land, after their weary wanderings in the wilderness, evidently typified the believer's passage through death to Heaven, when he has finished his course in this sinful world." (Italics mine.)

It is a common expression to say of the departed saint he or she has "passed over the river," and many of our sacred songs are composed with this, the leading thought; and thus we sing:

"God we but climb where Jesus stood, And view the landscape o'er—Nor Jordan's stream, nor death's cold flood Should fright us from the shore."

How often is it proclaimed by ministers of the gospel that when we cross the Jordan of death, we enter upon the peaceful possession of the heavenly inheritance.

With profound respect for the opinions of the learned and of the great, but with, I trust, a greater love for the truth, I venture to challenge the correctness of this position, and I am frank to confess that, according to the law governing types, I see no typical relation between them; nor do I even see a resemblance between the Israelites crossing the Jordan and the Christian's passage through death. Unless it can be shown that such a typical relation does exist, I do not think the opinion should be any longer entertained.

Will Bro. Gambrell or some of the numerous readers of the Record, who may entertain the above opinion, please point out, if any do exist, the typical relations of the Israelites' passage of the Jordan and their entrance upon the land of Canaan, the promised possession, to that of the Christian's death and the entrance of his soul into Heaven; the paradise of God.

J. P. EYRETT.

Summit, La., Dec. 3, 1878.

[NOTE.—We have no settled opinion upon the subject. Not a few times we have spoken of the "Jordan of death," but the expression was simply caught up. We turn the subject over to our correspondents.—Ed.]

young in the ministry, I was asked by an old preacher, "there was any necessity for a preacher to wear out with his church?" I replied that I thought not; and for such a thing to occur was evidence that there was something wrong, either on the part of the pastor or the people. During twenty years' experience and observation, my views have not materially changed. I think, from various reasons, that as a rule, permanency in ministerial location is desirable. In short, that the "right man" should remain in the "right place"—of course, I have reference to the pastors—not evangelists or revivalists. I propose to point out what I believe to be some of the causes that produce these frequent changes:

1. It doubtless frequently happens that, "the right man" fails to get to the "right place"; the opinion of the Editor and his correspondents to the contrary notwithstanding, and, as a matter of course, when the mistake is discovered, a change becomes necessary.

2. The supply of sermons is sometimes limited, and from various causes, the pastor fails to increase his stock in hand, often from lack of means or opportunity; sometimes, I fear, from other causes, not so easily excused; and when he preaches out, as a matter of course, a move becomes necessary.

3. God, sometimes in providential ways, brings about a removal. 4. The Devil, doubtless, is often at the bottom of these changes. He sees the preacher is doing much good and stir up some angry members to get him out of the way.

5. Finally, sometimes, some people stir up the Devil under a get-a-change. The pastor, unfortunately, in some unlucky moment, has to denounce upon their backs, or cracked their heads, and they resolve never to rest, nor let anybody else rest, until he is gotten rid of.

6. Last, but not least, is the lack of proper support. The poor, half-starved preacher changes his field in the hope of being better supported, but too often to meet with a fresh disappointed tenant.

R. G. HOWLAND.

Is the Passage of the Jordan into Canaan a Type of the Christian's Death, and the Soul's Entrance into Heaven?

An opinion has obtained, and, so far as I know, is now universally accepted among Christians, that the passage of the Jordan by the Israelites under their leader, Joshua, and their entrance upon the possession of Canaan, is a type of the Christian's passage through death, and the entrance of the soul upon the Heavenly inheritance. Dr. Scott says in his notes upon the passage of the Jordan by the Israel Joshua, 3:16-17:—"This passage of Israel over Jordan into the promised land, after their weary wanderings in the wilderness, evidently typified the believer's passage through death to Heaven, when he has finished his course in this sinful world." (Italics mine.)

It is a common expression to say of the departed saint he or she has "passed over the river," and many of our sacred songs are composed with this, the leading thought; and thus we sing:

"God we but climb where Jesus stood, And view the landscape o'er—Nor Jordan's stream, nor death's cold flood Should fright us from the shore."

How often is it proclaimed by ministers of the gospel that when we cross the Jordan of death, we enter upon the peaceful possession of the heavenly inheritance.

With profound respect for the opinions of the learned and of the great, but with, I trust, a greater love for the truth, I venture to challenge the correctness of this position, and I am frank to confess that, according to the law governing types, I see no typical relation between them; nor do I even see a resemblance between the Israelites crossing the Jordan and the Christian's passage through death. Unless it can be shown that such a typical relation does exist, I do not think the opinion should be any longer entertained.

Will Bro. Gambrell or some of the numerous readers of the Record, who may entertain the above opinion, please point out, if any do exist, the typical relations of the Israelites' passage of the Jordan and their entrance upon the land of Canaan, the promised possession, to that of the Christian's death and the entrance of his soul into Heaven; the paradise of God.

J. P. EYRETT.

Summit, La., Dec. 3, 1878.

[NOTE.—We have no settled opinion upon the subject. Not a few times we have spoken of the "Jordan of death," but the expression was simply caught up. We turn the subject over to our correspondents.—Ed.]

young in the ministry, I was asked by an old preacher, "there was any necessity for a preacher to wear out with his church?" I replied that I thought not; and for such a thing to occur was evidence that there was something wrong, either on the part of the pastor or the people. During twenty years' experience and observation, my views have not materially changed. I think, from various reasons, that as a rule, permanency in ministerial location is desirable. In short, that the "right man" should remain in the "right place"—of course, I have reference to the pastors—not evangelists or revivalists. I propose to point out what I believe to be some of the causes that produce these frequent changes:

1. It doubtless frequently happens that, "the right man" fails to get to the "right place"; the opinion of the Editor and his correspondents to the contrary notwithstanding, and, as a matter of course, when the mistake is discovered, a change becomes necessary.

2. The supply of sermons is sometimes limited, and from various causes, the pastor fails to increase his stock in hand, often from lack of means or opportunity; sometimes, I fear, from other causes, not so easily excused; and when he preaches out, as a matter of course, a move becomes necessary.

3. God, sometimes in providential ways, brings about a removal. 4. The Devil, doubtless, is often at the bottom of these changes. He sees the preacher is doing much good and stir up some angry members to get him out of the way.

5. Finally, sometimes, some people stir up the Devil under a get-a-change. The pastor, unfortunately, in some unlucky moment, has to denounce upon their backs, or cracked their heads, and they resolve never to rest, nor let anybody else rest, until he is gotten rid of.

6. Last, but not least, is the lack of proper support. The poor, half-starved preacher changes his field in the hope of being better supported, but too often to meet with a fresh disappointed tenant.

R. G. HOWLAND.

Is the Passage of the Jordan into Canaan a Type of the Christian's Death, and the Soul's Entrance into Heaven?

An opinion has obtained, and, so far as I know, is now universally accepted among Christians, that the passage of the Jordan by the Israelites under their leader, Joshua, and their entrance upon the possession of Canaan, is a type of the Christian's passage through death, and the entrance of the soul upon the Heavenly inheritance. Dr. Scott says in his notes upon the passage of the Jordan by the Israel Joshua, 3:16-17:—"This passage of Israel over Jordan into the promised land, after their weary wanderings in the wilderness, evidently typified the believer's passage through death to Heaven, when he has finished his course in this sinful world." (Italics mine.)

It is a common expression to say of the departed saint he or she has "passed over the river," and many of our sacred songs are composed with this, the leading thought; and thus we sing:

"God we but climb where Jesus stood, And view the landscape o'er—Nor Jordan's stream, nor death's cold flood Should fright us from the shore."

How often is it proclaimed by ministers of the gospel that when we cross the Jordan of death, we enter upon the peaceful possession of the heavenly inheritance.

With profound respect for the opinions of the learned and of the great, but with, I trust, a greater love for the truth, I venture to challenge the correctness of this position, and I am frank to confess that, according to the law governing types, I see no typical relation between them; nor do I even see a resemblance between the Israelites crossing the Jordan and the Christian's passage through death. Unless it can be shown that such a typical relation does exist, I do not think the opinion should be any longer entertained.

Will Bro. Gambrell or some of the numerous readers of the Record, who may entertain the above opinion, please point out, if any do exist, the typical relations of the Israelites' passage of the Jordan and their entrance upon the land of Canaan, the promised possession, to that of the Christian's death and the entrance of his soul into Heaven; the paradise of God.

J. P. EYRETT.

Summit, La., Dec. 3, 1878.











